2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5



tolerably good order, to receive the present. There were undoubtedly some very tall men amongst them, but what struck me particularly was their splendid development of chest and arms. Although the wind was very sharp, many of them had their mantles thrown back in a careless way, leaving their naked chests exposed in the air, and appeared not the least incommoded. They readily recognised me for an Englishman, coming and examining me closely, and asking for tobacco with a broad grin on their faces, exposing a wonderfully clean and regular set of teeth. My gratifying their importunate requests for tobacco made Sam very jealous, and for some time he bothered me with remarks such as 'Me very cold, no got poncho,' 'Me no got knife, me no got "pellon"' (saddle-cloth), until, finding it useless to beg, he relapsed into sullen silence. A smoke of the pipe, however, brought him back to his usual cheerful temper, and as we galloped along he chanted an Indian song, which consisted of the words 'Ah ge lay loo, Ah ge lay loo,' expressed in various keys.

After a ride of some leagues in a rather more open but still undulating country, a break in the Pampas was reached. Hills of irregular and picturesque outlines, with labyrinthine valleys or ravines, not running in parallel order, but communicating with each other, occupied an extensive district, and though travelling was considerably more difficult, yet the change in the aspect of nature was grateful after the barren monotony of the plains.

We halted in an Indian encampment, situated in a valley underneath a peaked hill called 'Otiti,' where there were pools of fresh and salt water in close proximity. Amongst the incense and thorn bushes, which grow at intervals in these regions, we passed to-day another description of shrub with a thick rough bark, which is readily detached, and leaves a long rattail-like sort of twig. From the Rio Gallegos the soil had become generally of a yellower colour than on the south side of that river, although in the valleys and hollows

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ment of Mr. Clarke, that his people intended to winter in their present encampment, and then proceed northwards; but did not seem at all disposed to welcome the addition of an Englishman to his party, urging the difficult nature of the road, length of time, chances of fights, &c., &c. However, I hoped that during the enforced delay opportunities would arise of improving our acquaintance, and obtaining his consent. I was much struck with the grave and dignified bearing of the old chief. Standing fully six feet, and with a well-proportioned muscular frame, no one would have guessed him to have passed his sixtieth year; and whether vaulting on a bare-backed steed, or leading the chase, he displayed an agility and endurance equal to that of any of the younger men: his thick black hair was slightly streaked with grey; and the bright intelligent eyes, aquiline nose, and thin firm lips were very unlike the popular idea of Patagonian features; a retreating forehead rather marred the expression of his face, which was, however, grave and thoughtful, and at times strikingly intellectual. Months passed in his company gave me afterwards ample opportunity of studying his powers of reflection, which were great, and often found expression in pithy and amusing sayings. Although particularly neat in his dress, and cleanly in his habits, he was troubled, like all the Indians, with vermin; and one night he roused me up to have a smoke, and after sitting for some time, apparently lost in deep thought, he remarked, 'Musters, lice never sleep!' He would sometimes, but rarely, indulge in intoxication, but never quarrelled, and it was an understood thing that either he or his brother Tankelow should on occasions of a general drinking bout remain sober to protect their families. He was himself childless, and had adopted a little terrier named Ako, which enjoyed the place and honours of an only child; but he displayed great affection towards his nephews and nieces, some one or other of whom might often be seen in his arms on a march, or after the return from the chase. During our first acquaintance I was most pleased

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## CHAPTER V.

### MANNERS AND CUSTOMS OF THE TEHUELCHES.

Patagonian Giants—A Long Walk—Strength and Good Humour—Heads of Hair—Tehuelche Coquettes—Dress of Men and Women—Ornaments and Cosmetics—Toilette and Bath—Arms and Implements—Ancient Bolas and Arrows—Saddles and Bridles—Silversmiths—Manufacture of Mantles—Women's Work—Diet and Cookery—Smoking—Card Playing—Game of Ball—Ceremonies at Birth—Childhood—Marriage—Funeral Rites—Religion—Demons and Doctors—Witchcraft and Omens—Medical Skill—Population and Politics—Etiquette—Tehuelche Character—Natural Affection—Advice to Travellers.

142 THE first question asked about the Patagonians by curious English friends has invariably had reference to their traditionary stature. Are they giants or not? Whether the ancestors of the Tehuelches—to whom alone, by the way, the name Patagonians properly applies—were taller than the present race is uncertain; though tales of gigantic skeletons found in Tehuelche graves are current in Punta Arenas and Santa Cruz. The average height of the Tehuelche male members of the party with which I travelled was rather over than under five feet ten inches.* Of course no other means of measurement besides comparing my own height were available; but this result, noted at the time, coincides with that independently arrived at by Mr. Cunningham. Two others, who were measured carefully by Mr. Clarke, stood six feet four inches each. After joining the Northern

* *Vide* Appendix B.

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Tehuelches, although the Southerners proved generally to be the tallest, I found no reason to alter this average, as any smaller men that were met with in their company were not pure Tehuelches, but half-bred Pampas. The extraordinary muscular development of the arms and chest is in all particularly striking, and as a rule they are well-proportioned throughout. This fact calls for especial mention, as others have stated that the development and strength of the legs is inferior to that of the arms. Even Mr. Cunningham alleges this to be the case, but I cannot at all agree with him. Besides the frequent opportunities afforded me of scrutinising the young men engaged in the game of ball, in which great strength and activity are displayed, or when enjoying the almost daily bath and swimming or diving, I judged of the muscular size of their legs by trying on their boots, which, in nearly all cases, were far too large for me, although the feet, on the other hand, were frequently smaller than mine. The height of their insteps is also worthy of remark, one example of which may suffice. Having negotiated an exchange of an excellent pair of high boots, manufactured by Messrs. Thomas, for some necessary article, with a Tehuelche, the bargain fell through because he was unable to get his foot into the boot, the high arched instep proving an insuperable obstacle to further progress.

An instance of the walking powers of the Tehuelches came under my particular notice. On my first arrival at Santa Cruz, it will be remembered that the schooner was lying in the mouth of the river waiting for a fair wind. Two Tehuelches, named Tchang and Getchkook, had embarked in order to proceed to the Rio Negro, but their patience becoming exhausted by the delay, they asked to be put ashore, and walked back to the settlement—a distance of over forty miles—in about twelve hours, without food. I saw them on their arrival, and they did not appear in any way distressed, merely remarking that it had been 'a long walk.' Their powers of abstaining from food are also very re-

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markable. When the disturbances and fighting were going on they rarely ate anything: also when travelling as 'chasquis,' or messengers, they will not unfrequently go for two and even three days without tasting food. In our expedition into the Cordillera we remained over forty-eight hours without food except wild fruit, and, although I at first suffered from hunger, my companions did not appear to be in any way inconvenienced. As a Chilian deserter remarked on one occasion, it was all very well for them to go on without eating; 'but we can't—we've not so much fat.' Their strength of arm is very great, and the distance to which they can throw the ostrich bola is truly astonishing: thus I have seen Crimè and some others ball an ostrich over seventy yards distant. When cutting wood in the Cordillera with Hinchel, a Chilian deserter and myself had cut a tree through, and, having fastened a lazo to the top branch, were endeavouring to drag it down, but its branches became entangled in another tree, and we could not stir it. Hinchel, seeing our difficulty, came up, and with one well-directed, vigorous tug cleared it from the branches and brought it to the ground.

Mr. Clarke also informed me that when he was ill with fever, and had to be removed from the Almacen to the lower house on the island, on account of the noise made by the drunken Indians, Wáki mounted, and, taking him in his arms, rode down seemingly unencumbered by the burden. Their faces, of course, vary in expression, but are ordinarily bright and good-humoured, though when in the settlement they assume a sober, and even sullen, demeanour. Wáki and Cayuke, two friends of mine, are particularly present to my recollection as having always had a smile on their faces. Their ever-ready laughter displays universally good teeth, which they keep white and clean by chewing 'maki,' a gum which exudes from the incense bush, and is carefully gathered by the women and children. It has a rather pleasant taste, and is a most excellent dentifrice, worthy to rival Odonto or Floriline, and it is used simply as

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such, and not, as Monsieur Guinnard* says, because their greediness is so great that they must chew something. Their eyes are bright and intelligent, and their noses—though, of course, presenting different types—are as a rule aquiline and well-formed, and devoid of the breadth of nostril proper to the ordinary ideal of savage tribes. The peculiar prominence over the eyebrows has been noticed by all observers, and retreating foreheads, though observable, are exceptional. The thick masses of hair, and the obvious risk, which would deter the most zealous craniologist from endeavouring to measure their heads, must be deemed sufficient excuse for my not being able to state whether they are dolichokephalic or brachykephalic; a point, however, which I confess did not particularly attract my observation; but, for the partial comfort of anthropologists, be it noted that both Chilians and myself interchanged hats with some Tehuelches, especially Orkeke and Hinchel, without finding misfits. The complexion of the men is reddish brown, that is to say when cleansed from paint, and, like an old picture, restored to their pristine tint, which is not quite so deep as to warrant Fitzroy's comparison of it to the colour of a Devon cow.

The scanty natural growth of beard, moustaches, and even eyebrows, is carefully eradicated by means of a pair of silver tweezers, and I was often urged to part with my beard, and undergo this painful operation, but I naturally objected to comply with the request. The men's heads are covered with thick, flowing masses of long hair, of which they take great care, making their wives, or other female relatives, brush it out carefully at least once a day. Very few appeared to have grey hair; though there were a few exceptions, one very old man's hair being of a snowy whiteness, which contrasted strangely with his tawny face. The women have, as far as I could judge, an average height of about five feet six inches: they are very strong in the arms, but seldom walk beyond fetching the supplies of wood and water, all their journeys

* 'Three Years' Slavery,' p. 233.

2: Musters T-5 (1869-1870)1873
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being performed on horseback. Their hair, which is of no great length, scarcely indeed equalling that of the men, and very coarse, is worn in two plaited tails, which on gala days are artificially lengthened, probably with horse-hair interwoven with blue beads, the ends being garnished with silver pendants. This practice, however, is confined, I think, to the unmarried ladies.

Being an admirer of long hair, on my first joining the Indians I greatly admired Tchang's daughter for her 'head of hair,' two immensely long tails beautifully embellished, which I naturally thought was all her own. But, meeting her by chance on the following morning returning to the toldo with water, to my great disappointment I found that she had taken her spare hair off, and her natural locks were the reverse of long. The young women are frequently good-looking, displaying healthy, ruddy cheeks when not disguised with paint. They are modest in behaviour, though very coquettish, and as skilled in flirtation as if they had been taught in more civilised society. The fair widow who so nearly *hooked* the Englishman could on occasions appeal as prettily for help as a young lady in imaginary difficulties over a country stile. Thus, when at Orkeke's request I led the way through a river—half way across the channel suddenly deepened, with muddy bottom, and an abrupt bank to land on—I heard a plaintive appeal, 'Muster, help me! my horse is too small.' Exposure and work do not age them as soon as might be expected, but when old they become most hideous beldames, and the most weird-like witches imagined by Doré would be surpassed by a trio of Tehuelche grandames. The dress of the men consists of a chiripa, or under garment round the loins, made of a poncho, a piece of cloth, or even of a guanaco mantle; but, whatever the material, this article of dress is indispensable and scrupulously worn, their sense of decency being very strong. All other garments are supplied by the capacious and warm skin mantle, which, worn with the fur inside and the painted side

2: Musters T-5 (1869-1870)1873
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if I could repair firearms, and one or two very antique specimens of flint pistols and blunderbusses were produced, the locks of which were wood-bound. Half an hour served to set these to rights, at which the owners were much delighted, and offered me tobacco, &c., which however I refused, taking instead a hide to make a small lazo.

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After bidding, not adieu, but *au revoir*, to my new friends, whilst strolling back I was called into a toldo where four women were sitting sewing mantles. One, who appeared to be of the Pampa tribe, old and ugly, spoke Spanish, and stated that she was formerly in the Rio Negro with the cacique Caingoli. She acted as spokeswoman for the others, three tall, buxom lasses, daughters of a brother of Quintuhual, who was Capitanejo of the party. They were gaily dressed in variegated ponchos, with silk handkerchiefs bound round their fine glossy hair, which was plaited into two long tails, and set off their clear, fresh complexions charmingly. The first question they asked me was where I came from. On answering, 'From the direction in which the sun rises,' they asked if it wasn't very hot there. They then asked if I had ever been above the sky; if I had not been dead one time and come to life again; whether Casimiro had not been dead and come back again, and various other questions of the same description.

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After satisfying their curiosity to the best of my ability, and smoking a pipe, I received a message by Juan Antonio that Quintuhual wanted to see me in his toldo. Proceeding thither, I was shown to a seat on a poncho, and discoursed with the old chief for half an hour; at the end of which he made me a present of a 'jurga,' or, as the Tehuelches term it, 'leshu,' a sort of blanket made by their women, similar to the poncho, except, instead of two parts with an opening for the head to pass through, it consists of an entire piece. It was perfectly new, having been just completed by his daughters.

After a good dinner we adjourned to see the races, a great

3: Musters T-5 (1869-1870)1872
SH5 Tehuelche SH5



The third is a branch of the great Araucanian race, which has its head-quarters near Las Manzanas, in or about the same latitude as Valdivia, from which it is about sixty miles distant, on the eastern slopes of the Cordillera. These may be described as the border race, seldom descending much to the south of the Rio Limay, though they cross the Cordillera to Valdivia and Araucania. 101

Of these three races the Tehuelche or Ahonican will occupy the chief portion of the time at my disposal, which will not admit of giving more than a short sketch of their manners and customs, and a few very brief remarks on the distinctive characteristics of the others.

The traditionary gigantic stature of the Patagonians is naturally, as I have learnt by experience, the first point as to which inquiries are made. Of the two divisions of the race, the southern slightly surpass the northern in height, but not in muscular development. The average height of the southern Tehuelches is rather over five feet ten, but I have seen many six feet, and some attaining six feet four; the great breadth of the chest and the muscular power of the limbs cannot fail to arrest the attention of any one seeing them for the first time, and it is easy to imagine that if such men came down to meet the first Spanish voyagers, they would, especially when seen dressed in their long mantles, appear of gigantic proportions. Some of the women whom I saw were remarkably tall. The wife of the cacique "Orkeke" was very little short of six feet, and possessed a corresponding robust form and strength of muscle, but the average female height did not exceed five feet six. I never remarked the weakness and want of muscular power in the legs attributed to them by some travellers. They are very active and good runners, and, in their games of ball, display great quickness and strength; they almost invariably travel on horseback, but as an illustration of their walking powers I may mention that two of them who volunteered to go to Buenos Ayres in the sealing schooner, after waiting for several days in the mouth of the river for a fair wind grew restless, and finally walked back to the trading station, a distance of between forty and fifty miles, without food, in about fourteen hours, and when they arrived did not appear in any way distressed, merely remarking that it had been a long walk. 142 ● 481 [526]

They usually have large heads covered with long black hair, dark sparkling eyes, which give a bright intelligent look to their oval faces. Their foreheads are generally good (retreating foreheads being rare) with peculiar prominences over the eyebrows. Their noses are often aquiline, but varying as in other countries, but generally with a marked breadth of nostrils. Their natural complexion is reddish brown, scarcely, however, deserving the 142

3: Musters T-5 (1869-1870)1872
SH5 Tehuelche SH5



description as given by Fitzroy, as that of a Devon cow. The naturally scanty growth of beard and moustache is carefully eradicated with a pair of silver tweezers, by the aid of a small piece of looking-glass. Some of the men would be considered handsome in any country, and the lively good-humoured expression of their countenances when in their own homes contrasts strongly with the sullen and downcast expression assumed by them when in the settlements. In the prospect of a fight, however, their expression changed altogether, their glaring eyes and altered features manifesting unrestrained ferocity.

The women, when young, are of prepossessing appearance; when not disfigured by paint displaying ruddy complexions and well cut features. Their hair is comparatively coarser, and though uncut, appears almost shorter than that of the men. They attain puberty at an early age—probably about thirteen years—are frequently married at fifteen years of age, and, from exposure and hard work, speedily become aged.

The dress of the men consists of a waistcloth or chiripa, either of linen, poncho, or a piece of old mantle; but, whatever the material, this article of dress is indispensable. I would remark, in passing, that they scrupulously regard decency both in their persons and habits. The rest of their dress consists of a mantle, about six feet square, made of the skins of the young or, by preference, unborn guanaco, or even of those of the skunk, fox, eamy, or wild cat. The mantle is secured round the waist by a girdle or belt, frequently ornamented with silver, in which the tobacco pouch, knife and ostrich bolas are secured. Their feet are protected by Potro boots made of the skin stripped from the thigh and hock of a horse, or large puma; over these they sometimes wear overshoes made of the skin from the hock of the guanaco. As may be imagined, the footmarks made by them when thus shod would be abnormally large, which gave origin to the name "Patagon," applied to them by early Spanish navigators. They go bareheaded, their flowing locks being confined by a fillet plaited from any unravelled yarn obtained from ponchos procured in barter with their Araucanian neighbours, or from cloth or flannel from the settlements. The women wear a loose calico or stuff sacque extending from the shoulder to the ankle, and over this a guanaco mantle, secured a little below the throat with a silver pin ornamented with a large disk, or, if they are very poor, with a nail, or thorn from the algarroba tree; they also wear when travelling broad belts ornamented with blue beads or copper or silver studs sewn on to the hide; boots of horsehide similar to those worn by the men, with the exception that the hair is left on. The women are fond of ornaments consisting of huge earrings and necklaces of silver or blue beads; the men also wear

3: Musters T-5 (1869-1870)1872
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A 105 pline, and I have seen their assembled forces, each squadron with a captain or leader at its head, manœuvre like disciplined troops. Their language appeared to me to be much softer in sound than that of the Tehuelches, and resembles in some measure the Pampa tongue. The Moluche women are remarkable for their modesty and good looks, one of their chief charms being their beautiful black hair, which is of great length and fine texture, and of which they are justly proud. This race alone resisted the aggressive power of the Peruvian Incas, and a conjecture that some of the fugitives of that Royal race took refuge amongst them, was suggested to my mind by the light complexion of some of their families, and by the occurrence of the name "Manço" as that of a man who was killed during my sojourn in their country, and who, I was told, was the descendant of a great chief. Altogether these Araucanians are a far higher and more cultivated race than the Pampas or Tehuelches. Their numbers in Patagonia proper, viz., south of the Rio Limay, may be estimated at three hundred men, women, and children, which at a rough estimate would give the numbers of the Indians of Patagonia as amounting to about two thousand five hundred.

DISCUSSION.

000 Mr. D'ALMEIDA begged to observe, on the races of Patagonia, that he saw a similarity in some of their customs with those of the Chinese and the eastern races. Painting or daubing the body with the dyes or flour extracted from the leaves or roots of farinaceous plants, was a common practice with the Javanese and the natives of the Malayan seas. They burnt their hair for similar reasons to those assigned by the Patagonians. The offering of the bull's-head was also common among some of the Javanese. Mr. d'Almeida witnessed one of these ceremonies. They call it the "festa Boomie", an offering to earth. As to burning the goods and chattels of the deceased, Herodotus mentions that the Scythians practised this ceremony. Fenimore Cooper described a similar ceremony, he thought, in his "Last of the Mohicans", and it is a subject of a poem by Longfellow. The Chinese, like the Patagonians, also believed in the existence of a good spirit, though they bowed down and burnt candles to the bad spirits, because the latter required more praying to than the former. He made these observations merely to show the similarity of customs prevalent amongst nations and races, though wide apart from each other.

T • 142 Lieut. MUSTERS said that the method of ascertaining an average height of the Patagonians, and also the difference of stature between the northern and southern tribes, was obtained by the author of the paper taking the average of eighteen able-bodied men, in whose company he travelled. Of these, ten were of the northern tribe and eight of the southern, the latter exceeding the others in a 000 small measure in average height. The obsidian and flint articles

4: Lothrop A-4 (no date) 1929
SH5 Tehuelche SH5



Around camp or at home in the *toldo* men kept this garment in place with their hands, but ahorse they wore a belt and slipped the cloak from the shoulders when they wished to liberate their arms (fig. 3). The women's robes were secured by a belt and by a pin inserted at the throat. From this fact it follows that the specimens here described were males' garments, for none of them exhibit pin marks.

FIG. 1.—Tehuelche Indian, showing cloak. (After Outes and Bruch)

In addition to the cape, Tehuelche men wore a loincloth of hide or of woven material, while the women had a small apron falling to the knees. Both sexes wore tall boots made by stripping off entire the hocks of pumas or horses, which were sewn up at the bottom to form the toe. The women did not remove the hair from their boots, but the men did. In wet weather the Tehuelche covered these *potro* boots with what is described as an overshoe, but this we judge to have been the primitive Tehuelche footgear, corresponding in type to the moccasin of the Ona.[5]

Tehuelche painted robes could have been obtained in almost unlimited numbers until a few years ago, but not many of them have reached museums. The reason for this seems to be due to the fact that they were so common that no one took the trouble to preserve them, while, doubtless for the same reason, only short descriptions of their manufacture are on record. The five specimens on which this study is based were purchased by the writer for the Museum in 1925 at Galliegos in southern Patagonia. Other examples may be seen in the Museo de la Plata, the American Museum of Natural

[5] Lothrop, 1928, pp. 54-55.

5: Bourne T-5 (1849)1874
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little less than seven feet high. They have broad shoulders full and well-developed chests, frames muscular and finely proportioned, the whole figure and air making an impression like that which the first view of the sons of Anak is recorded to have made on the children of Israel. They exhibit enormous strength, whenever they are sufficiently aroused to shake off their constitutional laziness and exert it. They have large heads, high cheek-bones, like the North American Indians, whom they also resemble in their complexion, though it is a shade or two darker. Their foreheads are broad, but low, the hair covering them nearly to the eyes; eyes full, generally black, or of a dark brown, and brilliant, though expressive of but little intelligence. Thick, coarse, and stiff hair protects the head, its abundance making any artificial covering superfluous. It is worn long, generally divided at the neck, so as to hang in two folds over the shoulders and back, but is sometimes bound above the temples, by a fillet, over which it flows in ample luxuriance. Like more civilized people, the Patagonians take great pride in the proper disposition and effective display of their hair. Their teeth are really beautiful, sound and white, — about the only attractive and enviable feature of their persons. Feet and hands are large, but not disproportionate to their total bulk. They have deep, heavy voices, and speak in guttural tones, — the worst guttural I ever heard, — with a muttering, indistinct articulation, much as if their mouths were filled with hot pudding. Their countenances are generally stupid, but, on closer inspection, there is a gleam of low cunning that flashes through this dull mask, and is increasingly discernible on acquaintance with them; when excited, or engaged in any

5: Bourne T-5 (1849) 1874
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earnest business that calls their faculties into full exercise, their features light up with unexpected intelligence and animation. In fact, as one becomes familiar with them, he will not fail to detect an habitual expression of "secretiveness" and duplicity, which he will wonder he did not observe sooner. They are almost as imitative as monkeys, and are all great liars; falsehood is universal and inveterate with men, women and children. The youngest seem to inherit the taint, and vie with the eldest in displaying it. The detection of a falsehood gives them no shame or uneasiness. To these traits should be added a thorough-paced treachery, and, what might seem rather inconsistent with their other qualities, a large share of vanity, and an immoderate love of praise. They are excessively filthy in their personal habits. Hydrophobia, so to speak, is a prevailing distemper; they never wash themselves. Hands and faces are covered with dirt, so thick, and of such ancient deposit, that their natural color only appears in spots, laid bare by the mechanical loosening and displacement of some of the strata, which curiously variegates the surface. It is hardly necessary to remark that such a condition of the skin is highly favorable to the increase and multiplication of "the moving creature that hath life," wherewith their persons are abundantly peopled.

The women are proportionally smaller than the men, and rather inclined to embonpoint. The old chief had four wives, though he had probably never heard of Mahomet or his domestic laws. The rest of the tribe had only one wife apiece. The women erect the wigwams, provide fuel and cook,—if the operation should be dignified with that name, —in short, all the drudgery falls to their lot. They are

136 all the harbors of this coast there is an abundance of birds: both seabirds and amphibious ones, such as ducks, seagulls, cormorants, cholitos, bandurrias, some abuardas and pajaros-ninos; there are also some swans, and inland there are partridges, sparrows and some dark colored birds with red breasts; there are also vultures and all kinds of birds of prey. Foxes and black-and-white skunks abound, the urine which the latter give off having the most vile smelling odor imaginable, extending over an enormous area. From the Santa Cruz river south to the Straits there are a few deer.

132 The climate here is cold, but it keeps to a regular seasonal cycle; it rains but little. The winds usually blow from the north, west or south, and are ordinarily violent and make the region uncomfortable, but they are very healthful.

[139] The Indians in these quarters are all of one nation; they are tall,
142 their height varying from six feet to nine spans for the men, there rarely being any taller than this. The women are not so tall, but are enough so in proportion to their sex. All are handsome, and among the women there are some who are very good-looking and white skinned, although tanned by the wind and sun like the men. There is not to be found a thin man or woman, rather are they all thick-set in proportion to their height, which, combined with their habit of going about enveloped in skins from neck to feet, may possibly have contributed to the reports of travelers that they were giants.

[194] Their language is guttural and they are in the habit of repeating
195 the same word over and over in their conversations. They do not inter-
537 rupt the one who may be speaking even though [68] his speech lasts all day. Ordinarily the speaker is one of greater authority than the others
[542] present, or else of greater eloquence. The women do not speak among the men unless questioned, and then they only answer the question. Those who speak often without occasion and inanely are not well considered, and are not even listened to.

391 The dress of the men is made of guanaco, skunk or hare skins, six
838 feet square, the fur turned inward and the hide painted red, green or yellow. This garment covers them from neck to feet in such a way that only rarely does one see any part of the body other than the arms, and these only when they are in use. They wear also another garment under the outer one, of very soft leather, tied at the waist with a thong, which covers the belly and reaches halfway down the thighs, from which place it tapers to a point which reaches as far as the ankles. Their feet are covered with hide which they secure with thongs; this footgear is of ox hide if they can procure it, and if not, then of the hide of a horse or of a full-grown

[i.e., ca. six feet wide. - Rand/pf]

The marriage ceremony, once the woman's price has been fixed and paid, is limited to the father's taking her to the groom's tent, unless she herself goes off to the groom unattended, a thing which is not at all reprehensible. The groom then has a mare or two slaughtered, according to his means, and invites the bride's and his own male and female relatives and friends to eat the meat which, once done, the marriage ceremony is over.

Both the men and the women are very loving and devoted to their children, whom, as soon as they are born, they bind about with many soft and pliable leather bands which they have in readiness. The babies are bound for over a month to a board made of many small sticks which are tied together and covered with hide. The Indians say that they grow up straight in this way, and the fact is that both the men and the women are all very straight and well built, and none are ever seen whose shoulders are hunched. Once the babies are taken out of their bindings the mothers usually carry them about with them on their backs, the baby's head issuing from the same opening in the garment as the mother's. When on the march they make a sort of cradle out of hide and sticks, rounded over and sealed on all sides except for openings for the head and feet, which they line and embellish with flannel, cloth or anything they may have, and ornament with beads, bells, etc., as they may be able to, and they secure them on the horse's rump behind the mother. Children are never seen to weep amongst these people, unless they receive a blow or fall.

Their religion is limited to a sort of belief in two powers, one benign, which has jurisdiction only over the heavens and is independent from and without power on the earth and its inhabitants, of whom they take little notice; the other power is both benign and stern, and governs the earth, directing, chastening and rewarding its inhabitants. This power they worship in any guise in which they may represent it, or in the shape of some object found on the beach washed up from a shipwreck, such as masts from a ship's prow or fashion pieces from the stern, these being the preferred representations for their worship since they suppose them to have appeared by enchantment. This deity is called the Camalaaqua, which can be rendered as "powerful and valiant" [78]. Each person who has one of the figures defends it and believes that his is the true deity and those belonging to other Indians are false ones; yet disputes never flare up or get out of hand because they feel that the deity will itself bring down vengeance upon those who offend it. They believe that sickness and death are the god's retribution, unless they occur in old age, in which case they are attributed to natural causes. These images are kept in the tents, completely wrapped up in skins, woolen cloth, flannel or linen, as each is